



School of Education and Cognitive Science

**EPE211**

**Philosophy of Education**

**Assignment [60%]**

	INTRODUCTION	
--	--------------	--

This  
guide

explains the basis on which you will be assessed in this course during the semester. It contains details of the facilitator-marked assignment.

One element in the assessment strategy of the course is that all students should have the same information as facilitators about the assignment. This guide also contains the marking criteria that facilitators will use in assessing your work.

Please read through the whole guide at the beginning of the course.

	<b>ACADEMIC WRITING</b>	
--	-------------------------	--

## A. Plagiarism

### i. What is Plagiarism?

Any written assignment (essays, project, take-home exams, others) submitted by a student must not be deceptive regarding the abilities, knowledge, or amount of work contributed by the student. There are many ways that this plagiarism can be violated. Among them are:

- o Paraphrases: The student paraphrases a closely reasoned argument of an author without acknowledging that he or she has done so. (Clearly, all our knowledge is derived from somewhere, but detailed arguments from clearly identifiable sources must be acknowledged.)
- o Outright plagiarism: Large sections of the paper are simply copied from other sources, and are not acknowledged as quotations.
- o Other sources: often include essays written by other students or sold by unscrupulous organizations. Quoting from such papers is perfectly legitimate if quotation marks are used and the source is cited.
- o Works by others: Taking credit deliberately or not deliberately for works produced by another without giving proper acknowledgement. Works includes photographs, charts, graphs, drawings, statistics, video-clips, audio-clips, verbal exchanges such as interviews or lectures, performances on television and texts printed on the web.
- o The student submits the same essay to two or more courses.

### ii. How can I avoid Plagiarism?

- o Insert quotation marks around 'copy and paste' clause, phrase, sentence, paragraph *and* cite the original source.
- o Paraphrase clause, phrase, sentence or paragraph in your own words *and* cite your source.
- o Adhere to the APA (American Psychological Association) stylistic format, whichever applicable, when citing a source and when writing out the bibliography or reference page.
- o Attempt to write independently without being overly dependent of information from another's original works.
- o Educate yourself on what may be considered as common knowledge (no copyright necessary), public domain (copyright has expired or not protected under copyright law), or copyright (legally protected).

## B. Documenting Sources

Whenever you quote, paraphrase, summarize, or otherwise refer to the work of another, you are required to cite its source parenthetical documentation. Offered here are some of the most commonly cited forms of material.

- Direct:

Simply having a thinking skill is no assurance that children will use it. In order for such skills to become part of day-to-day behaviour, they must be cultivated in an environment that value and sustains them. “Just as children’s musical skills will likely lay fallow in an environment that doesn’t encourage music, learner’s thinking skills tend to languish in a culture that doesn’t encourage thinking” (Tishman, Perkins and Jay, 1995, p.5)

- Indirect:

According to Wurman (1988), the new disease of the 21<sup>st</sup> century will be information anxiety, which has been defined as the ever-widening gap between what one understands and what one thinks one should understand.

## C. Referencing

All sources that you cite in your paper should be listed in the *Reference* section at the end of your paper. Here’s how you should do your Reference.

### From a Journal:

DuFour, R. (2002). The learning-centred principal: *Educational Leadership*, 59(8). 12-15.

### From an Online Journal:

Evnine, S. J. (2001). The universality of logic: On the connection between rationality and logical ability [Electronic version]. *Mind*, 110, 335-367.

### From a Webpage:

National Park Service. (2003, February 11). *Abraham Lincoln Birthplace National Historic Site*. Retrieved February 13, 2003, from <http://www.nps.gov/abli/>

### From a Book:

Naisbitt, J. and Aburdence, M. (1989). *Megatrends 2000*. London: Pan Books.

### From a Chapter in a Book:

Nickerson, R. (1987). Why teach thinking? In J. B. Baron & R.J. Sternberg (Eds), *Teaching thinking skills: Theory and practice*. New York: W.H. Freeman and Company. 27-37.

From a Printed Newspaper:

Holden, S. (1998, May 16). Frank Sinatra dies at 82: Matchless stylist of pop. *The New York Times*, pp. A1, A22-A23.

	<b>DETAILS ON THE ASSIGNMENT</b>	
--	----------------------------------	--

This is an

“Academic Facilitator-Marked Assignment”, where ONE academic facilitator-marked assignment in this course. The assignment counts for 60% of your total course marks. The assignment questions for the course are listed below. You must will be able to complete the assignment from the information and materials contained in your suggested readings and course content.

However, it is desirable that you are also able to demonstrate that you have read and researched more widely than the required minimum. Using other references will give you a broader perspective and may provide a deeper understanding of the subject.

When you have completed the assignment, submit it online through myPLS with the cover page of the assignment as given with all information fill up as required. Make sure that your assignment is uploaded on or before the due date.

	<b>GENERAL CRITERIA FOR ASSESSMENT</b>	
--	--	--

Generally, your academic facilitator will expect you to write clearly, using correct spelling (please use your spell checker) and grammar. Your facilitator will look for the following that:

- You have critically thought about issues raised in the course.
- You have considered and appreciated different points of view, including those in the course
- You have given your own views and opinions.
- You have stated your arguments clearly with supporting evidence and proper referencing of sources.
- You have drawn on your own experiences.

--

<b>ASSIGNMENT [60%]</b>
-------------------------

**This assignment consists of FOUR parts:**

**Part A [15%]: 5–6 pages**

Write an essay title:

**My Philosophy of Education**

This philosophy must come from the “heart” based on your own self-reflection and soul-searching. For example, you may want to focus on why you teach, your goals of education, what you feel strongly about the curriculum, assessment and so forth.

You SHOULD NOT describe the views of other people. It should be your own feelings and thoughts and what is important to you. *[Avoid taking material from the Internet]*

Hint: Use "I believe" statements to help you get started. This is not what others believe, but **your own** beliefs. This personal philosophy statement will be important to you as you as you engage in any educational venture.

**Part B [10%]: 3-4 pages**

**Compare the views of Essentialism and Reconstructionism on what should be taught in the classroom and how it should be taught.**

[Use your own words and Give your Opinions]

**Part C [10%]: 2-3 pages**

**Discuss the views of Paulo Freire on Education.**

[Use your own words and Give your Opinion]

**Part D [25%]: - 10-11 pages**

Column A	Column B
<p><b>Ibn Sina</b></p> <p><b>Tagore</b></p> <p><b>Confucius</b></p>	<p><b>Jean Rousseau</b></p> <p><b>Plato</b></p> <p><b>Ivan Illich</b></p>

Select **ONE** philosopher from Column A and **ONE** philosopher from Column B.

- Critically compare each philosopher's views on the aims of education 10 marks
- Critically compare each philosopher's views on curriculum (what should be taught) and proposed teaching methods (if indicated) 10 marks
- Your comments 5 marks

**TERJEMAHAN DALAM BAHASA MELAYU**

Tugasan ini terdiri daripada EMPAT bahagian:

**Bahagian A [15%]: 5–6 halaman**

Tulis satu esei bertajuk:

**Falsafah Pendidikan Saya**

Falsafah ini datang daripada hati anda berdasarkan refleksi anda. Contohnya, anda boleh berfokus mengapa anda mengajar, matlamat anda tentang pendidikan, pendapat anda tentang kurikulum, pentaksiran dan sebagainya.

Anda TIDAK BOLEH memberi pendapat orang lain. Ia merupakan perasaan anda, hujah-hujah anda dan apakah yang penting bagi anda.

Hint: Gunakan pernyataan-pernyataan "*Saya mempercayai*" bagi membantu anda bermula. Ia tidak merupakan kepercayaan orang lain tetapi kepercayaan anda sendiri. Pernyataan peribadi ini adalah penting untuk anda menerokai bidang pendidikan.

**Bahagian B [10%]: 3-4 halaman**

Bandingkan pendapat Esensialisme dan Rekonstruksinisme tentang apakah yang harus diajar dalam bilik darjah dan bagaimana ia harus diajar.

[Gunakan perkataan sendiri dan berikan pendapat anda. Elakkan mengambil bahan daripada internet]

**Bahagian C [10%]: 2-3 pages**

Bincangkan pandangan Paulo Freire tentang pendidikan

[Gunakan perkataan sendiri dan berikan pendapat anda]

**Bahagian D [25%]: - 10-11 halaman**

Column A	Column B
<p>Ibn Sina</p> <p>Tagore</p> <p>Confucius</p>	<p>Jean Rousseau</p> <p>Plato</p> <p>Ivan Illich</p>

Pilih **SATU** ahli falsafah daripada Column A and **SATU** ahli falsafah daripada Column B.

- Bandingkan secara kritis pendapat ahli falsafah tentang matlamat pendidikan 10 marks
- Bandingkan secara kritis pendapat ahli falsafah tentang kurikulum (apakah yang harus diajar) dan kaedah mengajar yang dicadangkan (sekiranya ada) 10 marks
- Komen anda 5 marks

**Requirements:**

- Times Roman Font 12 with 1½ spacing.
- Do not '*cut and paste*' from the learning materials. Use your own words and express your own opinions.
- Cite references if you are using resources to complete the assignment.
- Submit your Assignment Online to MyPLS

-----0000-----



**Cover Page for the Assignment**

---

**ASSIGNMENT [60%]  
JANUARY 2022  
SEMESTER**

---

SUB : EPE211  
JEC  
T  
COD  
E

SUB : PHILOSOPHY  
JEC OF EDUCATION  
T  
TITL  
E

PRO : BACHELOR OF  
GRA EDUCATION  
MME

---

STUDE : Lim Hui Xuan  
NT'S  
NAME

:

**MATRIC NO.**

**ACADEMIC FACILITATOR** : Mr. Chew Sing Liang

**LEARNING CENTRE** : Shingo- Batu Pahat

---

**Answer for Part A :**

Philosophy of education is a branch of applied or practical philosophy concerned with the nature and goals of education, as well as the philosophical issues that arise from educational theory and practice. Because that practise is pervasive in and across human societies, its social and individual manifestations are diverse, and its impact is profound, the subject is broad, encompassing issues in ethics and social/political philosophy, epistemology, metaphysics, philosophy of mind and language, and other branches of philosophy. Education philosophy has a long and distinguished history in the Western philosophical tradition, dating back to Socrates' battles with the Sophists and continuing to the present day. Many of that tradition's most illustrious figures incorporated educational concerns into their larger philosophical agendas. While that history is not the focus of this essay, it is worth noting that the ideals of reasoned inquiry championed by Socrates and his descendants have long informed the view that education should foster in all students, to the greatest extent possible, the disposition to seek reasons and the ability to evaluate

them cogently, as well as the ability to be guided by their evaluations in matters of belief, action, and judgment.

Traditionally, learning research and studies focused primarily on early childhood and adolescent learning. Learning, on the other hand, is now recognised as a continuous process that begins at birth and continues until death. It is the process by which we use our experience to deal with new situations and develop relationships. So I believe learning is an activity involving the whole body. A solid classroom management plan and a well-planned lesson that is grounded in relevant, purposeful activities designed to enhance that student's knowledge and skills and leave her or him wanting to learn more are the best ways to engage a student. Teachers should strongly support student-centered and student-directed learning, which values exploration, discovery, experiential learning, and the creation of academically rigorous products. Learning entails far more than just thinking. It entails the entire personality, including senses, feelings, intuition, beliefs, values, and will. We will not learn if we do not have the desire to learn, and if we do learn, we will be changed in some way. If the learning has no impact, it may be little more than a collection of random thoughts that pass through our minds. Hence, learning must address a personal need, and recognising and identifying such needs allows us to assess whether the learning was worthwhile and successful.

Besides that, I believe students or children need resources and tools. For example, students should understand how their taxon and locale memory systems function. Students should be able to work effectively in the different levels of the cognitive domain, as defined by Benjamin Bloom. Students should be aware of their own learning preferences, and teachers should assist them in developing a plan to develop additional learning skills. Educational resources are merely a means to an end. For example, when used correctly, technology can greatly enhance students' ability to learn as well as teachers' ability to teach, inspire, and motivate. Lessons can be designed by teachers based on student interests and strengths. Based on my experience, many children and young people in my area who come for treatment have various disorders or learning disabilities and are less skilled in IT. As a result, it is

ideal to provide opportunities for this group of patients to develop ICT skills in order to update their skills and support their current teachers in their roles by providing an environment equipped with computers and laptops so that therapy can be conducted with the use of more memorable resources such as pictures, online testimonies, and access to some counseling and psychotherapy channels. In my profession, the best way to reinforce learning is to engage or address different learning styles in accordance with Honey and Mumford's classification of my students' learning styles, then encourage them to learn different skills identified within Gardner's theory as alternative styles so they become versatile and proactive. However, I always include physical activities to allow them to relieve stress caused by some irregularities found in the majority of students or patients.

Furthermore, I believe children or students need feedback or encouragement to improve. This is because children will repeat good behavior if they are praised by others. For example, teachers collect data on student performance in order to adjust the learning environment and instruction to better meet the needs of their students. Teachers use pre-tests to determine a starting point for learning and posttests to determine the students' improvement in performance level as well as the effectiveness of the teachers. Praise for effort can motivate and encourage a child to work hard in the future. We can also use positive reinforcement before the child does something. 'Show me how well you can put your toys away,' for example, or 'I know you're nervous about the test, but you've studied hard.' Whatever happens, you've done your best.' Some children, particularly those who are less self-assured than others, require more encouragement than others. When praise is focused on effort, children are more likely to see effort as a positive thing in and of itself. They are also more likely to persevere and remain optimistic in the face of adversity. Praise the child for their abilities and encourage them to be enthusiastic about their own interests. This will aid in the development of a child's sense of pride and self-confidence. This means that we can use praise and encouragement to change undesirable behavior into desirable behavior.

Moreover, I believe children need repetition and structure. A teacher should be

able to plan and execute a standards-based lesson sequence, as well as assess student learning. A teacher should be able to create an exciting learning environment in which students find it difficult not to learn. A teacher should be able to include all students in learning at their own level and inspire students to push themselves to the next level. Besides, structures and routines also assist children in learning how to control their behaviors. When children are aware of the expectations and consequences, they actively choose whether to behave appropriately or face the consequences. Children are more likely to change their behavior if we are consistent in how we respond to positive and negative behaviors. I think teachers can keep in mind that repetition, for better or worse, works. For example, if a child has a tantrum at the store and gets what they want, they will learn that a tantrum yields positive results. If they throw a tantrum and do not get what they want, the tantrum is not reinforced, and it becomes less likely to occur as a way to get what they want over time. Similarly, when we read a book to our child, we introduce rhythm, alliteration, visual representation, language, sentence structure, sequencing, patterns, and story. Reading the same book over and over reinforces and cements this knowledge. We're familiar with this phenomenon if we've ever read a book in our twenties and then picked it up again in our thirties only to find that it's a completely different experience the second time around. During the early years, a child is growing and changing rapidly, and each subsequent reading of a book both reinforces what has already been learned and has the potential to reveal something new that will be reinforced and strengthened through the next reading. Another example, when a child hears the same song or story over and over, he or she begins to predict what will happen next, which increases their confidence. Remember that virtually everything a young child encounters in the world is novel to them. Familiarity fosters comfort and safety, which prepares their minds for learning. A stressed-out and overworked brain that is constantly trying to process new information will not be able to learn as effectively. It can't dig deep in any direction if it's always trying to dig wide in every direction.

Next, I am committed to creating a welcoming, comfortable, yet stimulating and educational environment. Within the safe haven of preschool, each child can then experience a sense of equality and trust. This setting provides a warm, caring, and

supportive environment in which each child can succeed, grow, feel loved and secure, and develop a sense of belonging. This, I believe, occurs when educators genuinely care about the children. Children should regard educators as positive role models whose actions and choices they can admire and emulate. The key to providing a safe and open home environment for a child is to focus on more than just meeting their basic survival needs. Food and shelter are the foundations for raising a child. However, it is all too easy to undervalue or overlook the small things we can do to provide an open and supportive emotional environment. The people and environment around us have a huge impact on us and how we grow. Building an atmosphere of openness and overall comfort and trust is essential for raising a happy, healthy child who is ready to face the world. We all make mistakes or make less-than-ideal decisions from time to time. Children should be taught that it is acceptable to make mistakes without fear of being shamed or chastised. Shouting can cause fear and reciprocal anger in children, which can have a negative impact on your future communication with them.

When your child is driving you crazy or is constantly misbehaving, try speaking to them softly instead of raising your voice. This technique not only helps to remove your rage or impatience, but it also gets them to pay attention to what you're saying. They'll understand why a certain behavior modification is necessary if they pay more attention to you. Always make it clear and kind to them what you expect of them. Speaking in calm, hushed tones can make them feel more equal and increase the likelihood that they will remember what you've said to them.

Last but not least, I believe that children should be given the opportunity to learn from their decisions and to make their own choices, while remaining safe for themselves and others. Preschool education, in my opinion, is critical to a child's development because it greatly aids them in their early years of schooling and ensures a smooth transition into kindergarten.

### **Answer for Part B:**

Essentialism holds that all students should be taught a core set of essential skills while reconstructionism is an educational philosophy that emphasizes the learner's ability to direct their own learning. Essentialists favor traditional academic disciplines that develop prescribed skills and objectives in various content areas and also develop a common culture while reconstructionism is most effective for students who struggle with more traditional and linear learning styles. Essentialism typically advocates a back-to-basics approach to teaching intellectual and moral standards while Reconstructionism teaches racism, sexism, homophobia, classism, and other issues. The Essentialist curriculum emphasizes reading, writing, and computing objective facts about the outside real world in a clear and logical manner while Reconstructionism teaches students the skills needed to change social, economic, and political realities. Essentialism typically adheres to Realism's tenets while The Reconstructionist movement is a Jewish sect that believes in modernizing and adapting Jewish traditions to make them more relevant in today's world.

Essentialism evolved into a conservative educational theory in opposition to progressive education in the 1930s while in response to the realities of World War II, Theodore Brameld (1904-1987) founded social reconstructionism. For essentialism, teachers must assist students in controlling their non-productive instincts, such as aggression or mindlessness while the teacher focuses on the student experience as well as taking social action on real-world issues such as violence, hunger, international terrorism, inflation, and inequality in reconstructionism. Essentialists argue that schools should be academic institutions rather than social organizations while reconstructionism emphasizes active learning and extracurricular activities. The organization of the essentialism curriculum should be based on carefully selected and well-defined skills and subjects while reconstructionism curriculum is flexible and takes action or responsibility to change the planning.

For essentialism, I believe children should learn arts, reading, writing, spelling, measurement, and computation, according to this philosophy in elementary school while for reconstructionism, I believe children learn more effectively if they learn through experience and are at the center of the learning process, active constructors of knowledge rather than passive receivers. Besides that, for the essentialist teacher, I believe the textbook is the most useful teaching tool while my goal as a teacher, I believe, is to contribute to the betterment of society for reconstructionism. For essentialism, if the teacher is just talking from start to end of the class, I believe children will feel bored while for reconstructionism, I am more likely to be able to concentrate on the practical parts of the course and my own experiences with it. For essentialism, teachers should employ tried-and-true instructional strategies while for reconstructionism, teachers focus on problem solving, critical thinking, and cooperative learning. Moreover, I think that a common core curriculum should be taught to all children for essentialism while I think that a curriculum that emphasizes social reform as a goal of education for reconstructionism.

In essentialism, it prioritizes content over process while in reconstructionism, it prioritizes process over content. It reflects democratic ideals and places a premium on civic education for reconstructionism. In essentialism, teachers must instill in the students the importance of hard work and disciplined attention to academic achievement while schools would be preparing children to play the roles that are required in an archaic and self-destructive society rather than relying on metaphysics as a theoretical rationale, the reconstructionists based their plans for social reform on the findings and methods of social sciences such as economics, anthropology, sociology, and psychology. In essentialism, fact-based or objective-based knowledge acquisition while in reconstructionism, it is dedicated to bringing about positive social change and reform. In essence, schools should be academic institutions rather than social service providers while in reconstructionism, schools identify major social problems by critically examining society's current state.



In conclusion, as a teacher I assist my students' cognitive development and raise them to be talented individuals in essentialism. For reconstruction, the teacher acts as the coordinator of the learning-teaching process and the project's leader, and they assist the students in identifying and resolving problems. In essentialism, teachers should pass on the fundamental knowledge and background to the students while retaining the most important details while for reconstructionism, teachers are a forerunner in the establishment of a new social structure, and they lead the students in this effort. In essentialism, teachers employ traditional methods that are based on abstract reasoning while in reconstructionism, teachers believe that they bear the primary responsibility for social change.

### **Answers for Part C:**

Paulo Reglus Neves Freire was a Brazilian educator. His work had a significant impact on progressive educators all over the world, particularly in the context of emerging traditions such as critical pedagogy, issue-based learning, and social constructivism. He was born into a middle-class family in Recife, Pernambuco, Brazil's northeastern state. His early work in adult literacy, most notably his literacy experiments in the Rio Grande do Norte town of Angicos, was halted following the 1964 military coup. He is widely regarded as the father of the critical pedagogy educational perspective. Freire's revolutionary pedagogy begins with a deep love for, and humility toward, poor and oppressed people, as well as a respect for their "common sense," which constitutes knowledge no less important than professional scientific knowledge. This humility allows for a mutual trust and communication between the educator, who also learns, and the student, who also teaches.

According to Friere, the purpose of education is to humanize people through conscious action in order to transform the world. Education, according to Friere, is a communion between participants in a dialogue marked by a reflexive, reciprocal, and socially relevant exchange, rather than the unilateral action of one individual agent for the benefit of the other. Besides that, I remembered that Friere also talked about how learning starts with doing. It is a procedure in which knowledge is presented to the learner and then shaped through comprehension, discussion, and reflection. Next, he also mentioned that educational practice is a communication, not an extension. Communication entails mutual dialogue, whereas extension entails knowledge transfer. Freire's work represents a rejection of voluntarism, idealism, determinism, and objectivism. Freire's thought is unique in that he synthesizes a number of philosophical and political traditions and applies them to the pedagogical encounter. Thus, the Hegelian dialectic of master and slave informs his vision of liberation from authoritarian forms of education. Jean Paul Sartre and Martin Buber's existentialism allows him to describe the oppressed self-transformation into a space of radical intersubjectivity.

Furthermore, Freire's pedagogy implies a strong emphasis on the imagination, which has not been adequately emphasized in biographical writings about him. The transformation of social conditions necessitates a rethinking of the world as a distinct, changeable world. However, the reframing proposed here is dependent on the imagination's ability to see outside, beyond, and against what is. More than a cognitive or emotional capacity, the human imagination, according to Freire, is capable of radical and productive envisioning that goes beyond the bounds of the given. Rather, educator-student and student-educator collaborate to mobilize the imagination in the service of imagining a new society. It is in this context that Freire's concept of education as an ontological vocation for achieving social justice becomes most clear. I think for Freire, this is a never-ending struggle because critical awareness is only a necessary precondition for it.

Freire also suggested a method of education which is called banking

education. The teacher owns knowledge and deposits it in students in the banking model of education. The problem posing method is based on the principle that a student learns more effectively when he creates knowledge rather than when knowledge is created for him. This method begins with the learners' current life situation and reality. Friere's pedagogy also aims to develop the learner's conscientization or critical consciousness. Conscientization is the ability to recognise the causes of social, political, and economic oppression and to take action against oppressive elements of society. It is a state of profound understanding of the world and, as a result, freedom from oppression. According to Freire, education must focus on developing critically conscious, "humanized" learners who act to liberate themselves and the world from injustice.

In conclusion, I think that education, according to Freire, is never neutral. All education is political in some way, whether it is educating to support and maintain the status quo or assisting in the critique and change of reality. Problem-solving education does not and cannot serve the oppressor's interests. His most famous work, *Pedagogy of the Oppressed*, has had a global impact on education. Freire's work in South America was primarily with illiterate adult peasants, but it has applications to schools and school-aged children as well. It is intended to be a pedagogy for all. So that is all from which I know about Paulo Freire.

**Answers for Part D:**

Column A	Column B
<p>i) The philosopher that I chose is Confucius. This is because he is famous in China. Every person knows him. He is China's most famous teacher, philosopher, and political theorist, whose ideas have profoundly influenced Chinese and other East Asian civilizations. Confucius was born in the domain of Zou, which is now part of modern Shandong Province, south of the larger kingdom of Lu. His father, who came from Lu, was descended from a noble clan that included several people known for their modesty and ritual mastery, according to Sima Qian. Confucius' father died when he was a small child, leaving the family impoverished but with some social standing, and as a young man Confucius became known for his expertise in the Zhou's classical ritual and ceremonial forms. Confucius traveled to Lu as an adult and began a career as an official in the service of aristocratic families. Confucius retired from military service and began teaching later in life. During Sima Qian's time, the sheer number of</p>	<p>i) The philosopher that I choose is Plato. Plato was Socrates' student and Aristotle's teacher. His writings addressed issues of justice, beauty, and equality, as well as aesthetics, political philosophy, theology, cosmology, epistemology, and the philosophy of language. Plato established the Academy in Athens, one of the Western world's first institutions of higher learning. What I know is his parents were both members of the Greek aristocracy. Ariston, Plato's father, was descended from the kings of Athens and Messenia. His mother, Perictione, is said to be related to the Greek statesman Solon of the 6th century B.C.E. According to some scholars, Plato was named after his grandfather, Aristocles, in keeping with the tradition of naming the eldest son after the grandfather. Plato's father died when he was a child, and his mother remarried Pyrilampes, a Greek politician and ambassador to Persia. Plato is thought to have had two full brothers, one sister, and a half brother, though his birth order is</p>

<p>independently circulating texts centered on Confucius' dialogues with his disciples prompted the biographer to include a separate chapter on "The arranged traditions of Confucius' disciples." In a different light, the prodigious number of direct disciples and students of Confucius, as well as the inconsistent accounts of the offices in which he served, may be due to a proliferation of texts during those intervening centuries associating the increasingly authoritative figure of Confucius with divergent regional or interpretive traditions.</p> <p>Confucius' humanistic educational philosophy is centered on his concept of man, his nature, his relationship with tao, and the path that man takes to achieve harmony and happiness. These are discussed alongside Confucius' concepts of jen and li. The educational implications of these ideas are emphasized. Confucius' educational practice is further investigated in terms of methods, curriculum, learning and teaching concepts, and the integration of thought and practice. Confucius' education has three goals and purposes. The goal of education is to produce a superior man, chun tse, a harmonious</p>	<p>unknown. Plato's family members frequently appeared in his dialogues. Historians believe this reflects Plato's pride in his family lineage. Plato's life was shaped by two major events when he was a young man. Meeting the great Greek philosopher Socrates was one of them. Plato was so taken with Socrates' methods of dialogue and debate that he soon became a close associate and dedicated his life to the question of virtue and the formation of a community.</p> <p>Plato defined education as the process of moving a person from mere belief to true knowledge. This education is especially important for those who want to be statesmen and leaders. Plato's educational theories have the practical goal of preparing people for citizenship and leadership; his main interest is character education.</p> <p>Plato proposed an important maxim: "The quality of the state depends on the kind of education that the members of the state receive," and thus he would support the American federal government promoting the adoption of the common core standards by the various states. Plato adopted Socrates'</p>
---	--

<p>social order, and good governance. Besides that, Confucius' place in Chinese education history is assessed by examining Confucius' historical impact on Chinese culture and education in light of the relationship between Confucius, the thinker and educator, and Confucianism, the tradition. The origins and development of the Confucian tradition can be traced back to two interpretations: imperial patronage of Confucius' ideas and individual propagation of these ideas. Various schools of Confucianism from Confucius' time to the Ching dynasty are discussed in terms of educational thought and practice, as well as their adherence to or departure from Confucius' original ideas. The education and civil service examination systems, in particular, that have evolved over the centuries, are scrutinized.</p> <p>In conclusion, Confucius' educational philosophy centered on the "Six Arts": archery, calligraphy, computation, music, chariot-driving, and ritual. To Confucius, the primary goal of education was to teach people how to live with integrity. Through his teachings, he attempted to resurrect in</p>	<p>question-and-answer method, particularly at the advanced levels of education. The teacher can go beneath the surface of what the sense perceives by asking probing questions and arrive at a purely intellectual understanding of the essence behind the objects of sense. A good teacher must become a dialectician, one who does not allow students to accept things as they appear, but rather forces them to use their soul's eyes to discern their true meaning. Plato's use of imaginary situations is another method he used, but it is often overlooked when synthesizing his philosophy of education. The goal of education is to achieve man's highest good, which in its possession is true happiness. The true development of man's personality as a rational and moral being, the proper cultivation of his soul, and the general harmonious well-being of life are the goals of education. When a person's soul is in the state that it is supposed to be in, that person is happy.</p> <p>In conclusion, Plato believed that the highest goal of education is to cultivate a man into a better human being, not simply to be aware of specific benefits and pleasures.</p>
--	--

Chinese society the traditional values of benevolence, propriety, and ritual.	







Reference:

*Philosophy of Early Childhood Education - TicTacTeach*. TicTacTeach. (2015). Retrieved 17 February 2015, from <https://tictacteach.com/philosophy-of-early-childhood-education/>.

Sudo, M. (2022). Module 4: Educational Philosophies: Essentialism, Perennialism, Progressivism, Reconstructionism. Retrieved 21 March 2016, from <https://sudomaria2.wordpress.com/2016/03/21/module-4-educational-philosophies-essentialism-perennialism-progressivism-reconstructionism/>

(2015). Retrieved 19 February 2015, from <https://brainmass.com/education/learning-styles-theories/reconstructivism-essentialism-progressivism-teaching-styles-618550>